634 that Flores is a hard place to be any kind of
578 a ruler in because of the feuds between chiefs
[648] and radjas of all grades. The Dutch complicated matters by changing land borders, putting favorites in offices instead of proper candidates, and altering the borders of petty states. Thus at one time Sikka was a much larger territory, but then Ende was made independent and after that Lio split off from it, and Ndona made a further split. The same thing happened in Flores as in Ambon formerly: the weaker chiefs were raised up and the stronger ones were lowered. Later on, in Roworeke, I heard much about this and how often after a split or a revision of frontiers or putting in an improper man, the people would rebel either passively or actively, and the Dutch would come and tie ropes around the people's necks and take them off to jail. I was told that whole populations might be thus taken in. Thus, one man said, the people finally became very much afraid and did not dare to disobey the rules of the government. Hence there are plenty of old scores and sores here. Now I understand why Riekerk said I must not get mixed up in the feuds of the Flores chiefs.

634 Anyway, there was also a Radja of Adonara on
●142 board. He looked rather Ambonese, dark with wavy and almost kinky hair and a bony Papuan face. He was rather short too. He spoke a little English and seemed more intelligent than the others. This was a surprise as I have regarded Adonara as a really primitive area. The Radja of Larantuka, who the Controleur Amiens later told me was next to Sikka in power and prestige, seemed to be shy and dopy and rather moody. He has rather light skin and is very dolichocephalic with his head running to a kind of long cone in the rear. He has kinky hair which grows down on either side brow. The Radja

634 from Kupang was large, round, and of an almost
142 Caucasoid Negro type. He was very pleasant. He sweats a lot. Next to the Radja of Adonara, he seemed to be the most agreeable and the most intelligent. The Radja of Nageh Keo was obviously a minor radja in comparison to the others, while he was a nice lad, looking exactly like a Negroid Abdul Careem.

There were also two members of parliament, one from Larantuka but now resident in Ende, and the other from Kupang. They were young and agreeable lads. There was also the Radja of Ende, a smooth faced but dark fellow with straight hair. He looked a little like a dark Bao Dai. He was very pleasant and later helped a lot with getting a start in Ende. I had a few talks with these fellows, but I did not learn much.

122 We landed at Ende early on the morning of December 14, and I had to take the jeep off on a double barge. I drove it down the ramp to the beach.

As usual, the Information Office in Makassar had not sent the wire, or at least that is what the Dutchman said who met us. The Dutchmen who did come to meet us were Twerda, the Assistant Resident; two Controleurs, Ariens and Hettinga; and a Finance man Fekkes. The best one of these was the tall Ariens. All the radjas went
485 to the pasanggrahan and we nearly had to go to another one. Finally, however, we got a little room for two. We had lunch in state with the radjas at the pasanggrahan. The Ende radja was met by a delegation of hadjis recently back
771 from Mecca. The Ende radja is Mohammedan, and he told me later that in Ende the proportion of Christians to Mohammedans is about sixty-forty, but plenty of the people are pagan.

361 The town here is on a very picturesque bay,
133 with Pulo Ende rearing in it and with impressive

632 The kapitan of Ambu Nggobe, whom I met in a new hadji costume before, is a rather oldish one. Ariens says he has the most power of any-
123 one in Ende. The guru is a hard, pushing, Christian type, who has lost the old respect forms and feels superior to all the others. This guru kept trying to find out whether we were Catholics, but we didn't tell him.

At last we went back to the kampong but stopped
191 off in a fine village near where the Kilimutu road leaves the main road. I forget the name. It has
●[142] handsome women, proto-Malay type, who are ruined
[276] by betel. The men too are pretty good looking. Some of the children are very intelligent. I asked about the language situation and the guru said that only the schooled ones speak Malay anywhere in Ende. Thus the old ones do not, but this is not entirely so as some of the old ones who were never schooled are able to speak Malay.

342 In this kampong the houses as usual are roofed
343 with alang-alang thatch. There are many barns, which are small and have roofs which go to the
764 floor. The graves are in the plaza. One was
178 very large and of massive stone situated under a roof. It was the grave of an important ancestor. Others were of usual stone piles and slabs. One burial was set up last month, as it said on a wooden cross set up on top of the old style stone slab grave. The bodies here are laid out in a B lying down position in the stone cists. From later evidence in Roworeke I think that many individuals may be placed in one grave. They lift the slab, move over the old bones, and set the new body in. In the old days they would put the body wound up with gemutu ropes in a tree until the whole thing rotted. Then the bones were placed in a box which in turn was placed in the cist. A rather long time ago the government made the people here dispose of the bodies at once.

1 [i.e., Kennedy & Kattenburg--Analyst]

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778 I asked if there were no rumah pemali here. They then called it rumah berhala and said that there was none in either Watu Roga or Roworeke. They said there is one at kilometer 17, two kilometers up on a hill. It is the rumah berhala of Wolofea. They said that in it are many pictures painted by the ancestors and that it is big. The people who care for it live nearby. I would like to see this and may have the time to do so.

142 On this tour we saw plenty of good looking folk, especially the proto-Malay female type. Some were handsome. Many were bare to the waist.
736 Many were children. The kapitan said there are many orphans here, perhaps ten per cent of the children, because so many die. They are taken care of by others.

721 They said there used to be lots of wars here.

342 Then we went back to the kapitan's house and thence took the secretary along the road to Ende, and along this road are Aibo'ü and Aiutu. The latter is a magnificent place with high houses. They said that this is because the Japanese did not level them in this place. This is the best
634 house area. The secretary went to his section,
621 Wolomere, on the Watu Roga side of the road.
578 Just beside the kapitan's house is an upright stone. It is said to be the boundary marker between Watu Roga and Roworeke. However, it is in from the road on the Roworeke side. Evidently, from his statement, although the road is the boundary of Lio and Ende states, Watu Roga has a slice on the Roworeke side of the road in Ende territory. This shows again the senselessness of putting any of Watu Roga in Lio. He said that there were many disputes, and when he ascended to the kapitan post he would put a marker up and then put his house half in Watu Roga territory and half in Roworeke. Thus he is "neutral." This again
[181] seemed to show up rivalry and the disputatious nature of these people.

War

000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale [sleeping bench] under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[417] other on the other. There is no partition. This
364 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
797 what the mission does. It keeps the kampong
872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamië, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
144 side, although the racial mixture is about the
●142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.

[249] Cotton is grown locally and is pressed and
286 spun here. They spin thread on wheels as in Ende,
531 and also can spin with a spindle as they walk along. They weave on the regular horizontal back-bar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
304 few old people, it seems especially the women, have a little tattooing, and the guru says this

621 R 11. Ae Mura (kilometer 8)
361 12. Paudari (inside from Nuamere too)

237 There are no more tusks in Roworeke. All
727 of them were sold or taken during the Japanese
436 time. The old wea were sold in the Japanese
563 time too, but new ones are being made by
326 traveling goldsmiths from Savu and Roti, from metal supplied by the kampong folk. We picked up two Roti goldsmiths with their tools and families. They had been in the mountains making wea and ornaments for the Lio folk. They use the natives' gold. Much silver is now mixed in with the gold. They both had complete
● [142] sets of gold teeth. They were handsome, large, and light.

583 Today, if there are no tusks or wea, they
611 use money and animals for the bride price, but
591 they may also work it off, although it is not
237 really a case of ambil anak because the children follow the father's suku anyway. The girl must stay with the parents until the bride price is paid. Also, residence remains matrilocal until the bride price is paid. Thus we have an illustration of this in the case of a Lio man now living in Roworeke, with several children, because the bride price has not yet been paid. The children belong to his suku, however. Thus there is bride service, matrilocal residence, but the descent remains patrilineal. The guru, who is living matrilocally, has not yet paid his bride price. He tried to get the assistant to say that they still had tusks, but the kepala kampong told the truth.

693 Nearly all adat cases are handled by the
624 kampong Little Fours, but big cases come before
632 the Big Four. The latter type cases are evidently rare. Minor ones may be handled by the local giri tumba, acting alone. The adat cases
[69] are concerned only with land and marriage questions.

Weo

124 the best for us would be the kampong Weol about
[798] 15 km. from Ruteng on a side road which is in pretty good shape. He said it would be hard to get an assistant, and this I see everywhere in Flores. I can get informants, but they cannot write. And so I must get a Christian guru.

361 We then went with van Bekkum and another
565 priest, Smits, to Weol. Below, there is a kampong along the road, and here there is a chapel. This kampong is an offshoot of Weol. Here a couple of kraeng have settled. Above this kampong is Weol, off the road on a high hill, with a rocky path leading up to it. It is a real
342 negri lama. The lower kampong has three round
178 houses, notably large, and although the roof is of alang-alang thatch, the walls are of wood and are new. The name of this kampong is Tjantjar. Formerly, all houses were round, but now all new ones are built in a rectangular shape, and most of them are now built of wood.
● 142 I note that the people here in Manggarai are better looking than in other parts of Flores.
231 There are many more horses and buffalo here, and even sixty thousand cattle. Agricultural
241 methods are better and so are the houses, and
364 the kampongs are cleaner. There are still some
137 forests here and groves too, so the people can get wood.

778 There is a holy tree in the kampong of Weol,
764 and around it there are stones. Under these the
614 old ancestors are buried. Now, all except a few va'u (clans) bury their dead outside the kampong.
624 I note that the tuan tanah (one per kampong)
771 lives in one of the three round houses. The other two round houses are near his. They form sort of a quarter. The priests say that the tuan tanah must be a pagan, and it is a matter of some concern to the old people to keep at least one boy a pagan as his successor. This is becoming hopeless, because just about all

582 firm in stating that one had to marry within the
565 same class, of which there are three: nobles, commoners, and slaves. The last are called ata hoö, but I forget the terms for the others.
[587] They say that a lower man may never marry up,
[567] but that a higher man may marry down for a second wife. They are more open here about slavery than I have found elsewhere.

142 The people are quite handsome and many of
144 them are of the proto-Malay type. There are relatively few real Papuan or Melanesian types here. Here in West Flores the proto-Malay element predominates, and the East Flores Negroid types are rare. I also see frequently Mongoloid traits, especially the eyefolds and high malars. There is also a great difference in the color of the skin, many people being quite light-skinned
[515] here. The people are quite dirty, but are not
[197] so dirty as the Nageh of Soa. The people here say they cannot understand Nageh and hence not the Soa folk.

291 The clothes of the local people are shabby
304 and dirty. Teeth filing and betel chewing are universal here. Both sexes pierce their ears.
[276] However, the men seldom, if ever, wear ornaments
[301] in their ears today. Only the holes are noted. We saw some tattooing on arms. (I note that in Roworeke almost every woman and perhaps most men have their names or initials as well as figures tattooed on their forearms. This name
[177] tattoo is quite general.) (Perhaps this is the secondary acculturation of tattooing, "literacy tattoo.")

764 The burials here, I think, and certainly in
565 Soa, are outside of the kampong for commoners, but inside for the mosa laki, the big men. I note crosses on the mounds for Christians.

632 The districts here are called kepala mere-schappen. They are like the kakang and kapitan. This one is evidently Naru.

1:Alkema & Bezemer--444 E-4, 5 (no date)1927 OB1 Indonesia OB1
Timor OF20
Flores OF9

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Inhabitants of East Flores
Photo. Kol. Instituut. Coll. Leroux.

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[342]

On Timor, for instance, the old-fashioned type of house is round, while the newer type is oval, and the houses of more prominent people and princes are square. [Illustration appears here.] According to Grijzen (1), the houses in North Tetoen (Béloe) in particular are oval in form.

1. Mededeelingen omtrent Béloe of Midden-Timor [Information concerning Béloe or Central Timor], 1904, p. 44.